THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. XLI. SEVENTH-DAY, ELEVENTH MONTH 9, 1867. NO. 11.

PUBLISHED WEEKLY.

Price Two Dollars per annum, if paid in advance. Two dollars and fifty cents, if not paid in advance.

Subscriptions and Payments received by

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PHILADELPHIA.

Postage, when paid quarterly in advance, five cents.

For "The Friend."

Friends in Norway.

In a recent number of "The Friend" was inserted an account of a yacht excursion among the bays of Norway, which contained some brief notices of the Friends residing there. As it may be interesting to some, we propose to give a sketch of the rise of the Society of Friends in Norway—condensed from the account published by George Richardson in 1849:

The first individual who appears to have embraced the principles of Friends, as far as has yet been discovered, was Enoch Jacobsen, of Stavanger, who was born there about the year 1790. His father was a carpenter. When he was eleven years of age, he was apprenticed to an apothecary, with whom he remained about five years, when he felt an inclination to go to sea. On the 4th of the 10th month, 1808, without the consent or knowledge of his parents, he went on board the Havneren, a privateer, which soon put to sea; but they were out but three days, when they were captured by a British frigate, the Ariadne, and taken to Leith harbor in Scotland, where he was imprisoned.

In the latter part of the year 1811, he was, by the Spirit of Truth, awakened to see his dangerous and forlorn condition, by which visitation he was bowed down in deep sorrow over his past careless course of life, whilst making profession of christianity; and, through the powerful convictions of the Holy Spirit, he was led to see the emptiness of mere forms, and was constrained to forsake all the outward professions of religion. He was then a prisoner of war on board the Banama, in Chatham river. He had, however, his attention turned toward one of his fellow prisoners, named A. Anderson, of Stavanger, who was one of the people called Hougeians, or Saints, with whom he had some conversation and intercourse. He and his companion, with some others, were soon after removed to another prison-ship, called the Fyen; there being then six hundred men on board her. Here, for a season, they were treated with scorn and derision, on account of their circumspect conduct, and steadfast walk in the fear of God. Soon after their removal, Knud (Canute) Halversen and Elias Tasted, both of Stavanger, were added to their little community.

Some time after this, Enoch Jacobsen got access to a Danish copy of Robert Barclay's Apology for the true Christian Divinity, as professed by the Society of Friends; a book which, under the Divine blessing, has opened the understandings of many, and carried conviction to their hearts. By this book, he discovered that there must be a people in England who were influenced by the same religious views and feelings as himself. By a little enquiry, they got to hear of some of the Friends belonging to the meeting at Rochester. To one of these, by the help of a Dictionary, Enoch Jacobsen wrote a letter; soon after which, they received a visit from them. They could not, *then*, at all converse intelligibly with each other; yet, by signs, in love and friendship, they understood a little of each others' feelings.

The individual to whom they had addressed the letter, in company with William Rickman, an aged minister, paid them several visits. They were also visited by Frederick Smith, of Croydon, and William Martin, of Lewes, and other ministers of the Society.

On one of these occasions, by permission of the officers on board, they held a meeting for worship in a little chamber, where there were assembled twelve persons from Norway and Denmark, all prisoners, and of similar religious views. Through Divine condescension, this proved a heart-tendering, contriting season; though none of them understanding English, they could gather but little of the religious communications delivered amongst them by the English Friends.

In the year 1813, they had a most acceptable visit from that worthy man and laborious servant of the Lord, Stephen Grellett, of North America, but a native of France. He was accompanied by W. Rickman and others. By permission of the officers, a place was prepared for a meeting on the quarter-deck, to be held on the first day of the week. The officers were present, and as many of the people as the place would accommodate. This proved another refreshing season. Three testimonies to the truth, as it is in Jesus, were delivered; and the opportunity was concluded in prayer, thanksgiving, and praise to the Lord, for this heart-tendering season.

Elias Tasted remarks, "We began to hold silent meetings before the Lord, previous to our knowing any thing of the manner in which Friends in England hold their meetings, and were almost strangers to their writings. At first, we got a little room to meet in, where only three persons could sit at once, until we took our little cabin in the ship for our public meeting place, which was in the view of all the prisoners, who now seemed very kind to us, though previously they appeared to hate us. It then seemed as though the truth had more power over our outward than over our inward enemies.

"In the latter part of our captivity, we were about thirty persons, Danes and Norwegians, who professed with Friends. We held our meetings for worship thrice in the week; but there was seldom any instrumental ministry amongst us."

In the year 1814, when the time of their release came, they were sent home to their own country, and were separated and scattered into several different localities. Of those who went to Christiansand and to Tronhjem (Drontheim), little is now known. Of the little company who settled at Christiania, there will be found further notice in the ensuing pages. The four who settled at Stavanger began to bear a faithful testimony against the world and its spirit. They were poor, and despised by many, and were obliged to hold their meetings for worship sometimes at one place, and sometimes at another, none possessing a house of their own.

The following extracts from Enoch Jacobsen's letters show the manner in which he was led by the Holy Spirit to see the error of his ways, deeply to mourn over his sins, and as he faithfully submitted to the operations of Truth on his heart, to know a glorious hope set before him, even the hope of obtaining the crown immortal.

"This voyage, when I was taken prisoner, was the first time I had been at sea, and I had no thought yet as to what would become of my soul when I leave this state of existence; but I thought that surely I was a christian, and that I was alive—but I was dead.

"I continued so for a time, when the Almighty was pleased to convince me that it was not the way to become a true christian, so long as I followed such a course; but that a man must witness repentance, and become a new creature, in order to witness salvation and eternal peace in Jesus Christ."

He further adds, "Dear brethren, I will now in short tell you how wonderful and impenetrable the ways of God are. His goodness and his mercy are so wonderfully great, that He would guide me in the right way. I, who am so young, and have sinned so much, He would lead me in the right way, and not suffer me to be overcome of evil, if I would but follow his commands. You may see that I am not a learned person. I do not know when I have read the Holy Bible, and it is but lately that I have obtained a Testament; but I now read it often, and have need to do so."

He then expresses the difficulty he had in unfolding his views to them, for want of a better knowledge of the language, and adds,—

"I believe as long as you are led and guided by the Spirit of truth, that you will rejoice with me for the great grace that I have lately received of the merciful God; and my wish is, that both you and I may remain faithful unto the end, and sacrifice ourselves to the Almighty, with all our hearts and minds, for the sake of Jesus Christ, who came to save perishing sinners, and to show us his glory that was given him by the Father, if we will follow him in all things."

"I was glad to observe your zeal, and for that answer you gave me, that you did not use any compliments; for, by that understanding and wisdom that the just God has given me, and gives to all them that will follow his commands, I thought it must be given you of God, and that it was done to prove what sort of a spirit had led me to this work, whether it was the spirit of the world, or the Spirit of truth, which Jesus Christ gives to all them who do His will and confess His name. And so I beseech the Omniscient God and Father of our Lord Jesus Christ, that he will make you sensible that these words that I now speak are not

of myself, but of God. My wish and desire is to do the will of God, as much as he will give me strength and instruction for, by his good Spirit. I am satisfied nothing is wanting on his part, for he dispenses his gifts to all: to some he gives one, to some two, to others three pounds (or talents,) as they are faithful. I have a great desire to write you a few words, and to obtain an answer, my brethren; that I may be afresh animated and instructed, and to have my attention more properly fixed in the Spirit, so that the little spark I have may not be extinguished, but more and more enlightened.

"Then, I feel that Satan seems determined to prevent me from worshipping God as I should, or getting into the spiritual state. But, dear brothers, how ingenious and guileful he is! Shall he, then, subdue God's children? Surely he may bite the heel; but as soon as the Spirit of God draws near to me, I can fully resist him."

"I was often led by the Spirit of God to do his will; but I found it very difficult to deny myself. I was much distressed, day and night, and anxious after God: then this godly sorrow effected repentance unto blessedness, which cannot vex. I often rejoiced in God for the great grace he had bestowed upon me; and I had a great desire to read of what God promised them who would follow him, and I had sometime a foretaste of the joy of heaven—which now I may strive after, but cannot attain to, except when the Almighty pleases, whose mercy is great to a sinner who will repent and turn to him.

"But Satan, who in his cunning and subtilty prevents us from doing good, and will release none, often inspired the thought that there was no deliverance for me, and that I might desist, as it was of no use. But God, our Lord, was stronger than he: I saw, in the true words of Jesus Christ, that it was such men as I he came to save."

"I see that I then was, and still am, in want of wisdom to lead me to the Spirit of our Lord; for without his assistance, no creature can do any thing. And I am convinced, by this Spirit, that there is a great secret in the word, which no human creature, with his own natural powers merely, can discern; yet it is opened to those whom the Almighty knows will be faithful, and preserve it in honor. And as it is what cannot be bought with money, as other things can, my wish is to preserve his word in a clean heart, and to bear the fruit thereof in a holy course of life; and that I may follow his commands by the guidance of his Spirit, through the assistance of our Lord Jesus Christ; that I may be constant to the end, and afterwards obtain eternal glory in him. O, my brethren, that we all could obtain this!—having in view the joy and crown which is in reserve for all that will follow Jesus Christ. I wish that I were worthy to be a brother in Christ, and to do nothing but what is agreeable to God our Lord."

"I was on board another prison-ship, and there I saw one of Robert Barclay's books, and wished to have had it longer; but it belonged to the ship, and I was moved from that ship to this. I saw that the Spirit of God had led and enlightened you, and that you were counted worthy to suffer reproach for his name's sake; that he had chosen you to be his people, and that you should shine in darkness; that unbelievers should see your good works, and glorify our Father which is in heaven.

"My desire was so great that I had no rest without using every means to mention all these things to you. How could I dare to write and call you brothers, if I had not been led to it by the Spirit of God? For I do not know you after the flesh, nor you me, but after the Spirit; and I can feel that I have unity with your zeal, and that you are led by the Spirit of Truth, and that it is God, of his great grace, who doth these things. May he be praised and honored now and eternally!

"I beg you, my brethren, if you cannot come yourselves on board to speak with me, that you will send me some of your books, and write me a few lines. Now, for the present, I have relieved my mind. The great and almighty God, who has in a wonderful manner performed all this, be thanked, praised, honored, and glorified for ever. Amen.

"Grace and peace be with your spirit.

"ENOCH JACOBSEN.

"Fyen prison-ship, 8 mo. 21, 1812."

(To be continued.)

England in the Last Century.

(Continued from page 74.)

Lord Berkeley, it appears, had often expressed his surprise at the success with which the noted highwaymen of the day carried on their operations. He especially blamed gentlemen who gave up their purses, except when attacked by superior numbers, and said that he should be ashamed to appear in public if ever he allowed himself to be robbed by a single highwayman. The knights of the road, as they called themselves, and were called by others, appear to have possessed one of the qualities which are essential to make up the character of a great commander. Their intelligence was excellent, and the speeches of Lord Berkeley soon got abroad among them. These touched their honor, and it was determined that the earliest possible opportunity should be taken of compelling the boastful Peer to eat his words. Accordingly, when he was crossing Hounslow Heath one night in his carriage, he was suddenly roused from a slumber into which he had fallen by finding that the carriage was stopped, and that a strange face looked in upon him through the window, while a pistol was presented at his breast. "So, my lord," said the face, "I have you now. You have often boasted that you would not be robbed. Deliver, or take this." "No more I would," replied Lord Berkeley, coolly, at the same time putting his hand into his pocket as if to find his purse, "if it were not for that fellow peeping over your shoulder." The highwayman turned round to look; it was a false move; Lord Berkeley drew out, not his purse, but a pistol, and shot the man dead on the spot.

It was not, however, by mounted cavaliers exclusively, and in the open country, that in the early days of George III. deeds of violence were done upon the road. Foot-passengers, proceeding after dark towards Kensington and Paddington, would wait till they mustered in sufficient strength to set robbers at defiance; and the proprietors of Belsize House and Gardens, of Sadlers Wells, Vauxhall, and Ranelagh, encouraged Londoners to come to those places of amusement by advertising that "during the season the roads would be patrolled by twelve lusty fellows."

It was, we believe, the astounding success, both of the advance and the retreat of the Highland army in 1745, which first drew the serious attention of the English government to the condition of the roads. The Highlanders, active, lithe, and little encumbered with baggage, made their way to Derby and back again with ease, while the armies opposed to them, with their cavalry, and guns, moved both slowly and painfully as well in manœuvre as in pursuit. It was determined to make an effort towards correcting the evil, and a beginning was effected in the north. An act of Parliament, passed in 1765, authorized a road to be constructed between Harrowgate and Boroughbridge, and turnpike gates to be set up for levying tolls on horses, cattle, and wheel-carriages. John Metcalfe of Knaresborough, a man self-educated and blind, undertook and executed this work with an amount of skill which astonished the world. He showed his countrymen also how to bridge over torrents; how to construct upon bogs and marshy places excellent highways; how to bring one town in the north into direct communication with another, provided there was enterprise enough in individuals to act on his suggestions, and perseverance to go on with them. It is curious to see how, both then and now, the people of the north of England took and kept the lead of those in the south in every matter demanding these qualities. When as yet the intercourse was but indifferent between London and the coast of Kent and London and the counties to the south and west of it, Yorkshire had its stages running from town to town, and passing with considerable regularity north as far as the English border, and south into Lancashire. It may be well to notice this incident in the history of the times of which we are writing a little more in detail.

Stage-coaches appear to have been introduced into England as early as the middle of the seventeenth century. They were mere wagons, which made their way chiefly for a short distance out of London and back again. The pace never exceeded four miles an hour, and their jolting was frightful. Dugdale in his 'Diary' speaks, however, of a Coventry coach in 1659, and Thorsley of one which ran in summer between York and Hull. But with the roads in the state to which we have just adverted, and in a country where drainage was unknown, travelling to any distance in wheeled carriages of any kind was both uncertain and tedious. In 1700 the journey by coach from London to York occupied a week. Tunbridge Wells, Salisbury, and Oxford, were two days distance from the metropolis. The adventurous traveller might hope to reach Exeter in five days; and, sixty years later, a full fortnight was required to make good the distance between London and Edinburgh. Even at this latter period the coach started only once a-month from each extremity of its line of route, and always went forth equipped with a store of hatchets wherewith to cut down branches, and even trees, which blocked the way, and a box of carpenter's tools in order that the means might be at hand of repairing damages incident upon upsets and general breakages.

With roads in this state, and the means of intercommunication so scanty, the inhabitants of one town and one district in England knew next to nothing of the inhabitants of another, though separated from them, it might be, by only twenty or thirty miles. Whatever people learned respecting their neighbours was learned from the pedlars or packmen, who were the merchants of the day, and conveyed from place to place news as well as goods; for shops were rare even in towns of considerable size, and had no existence at all in smaller towns and villages. From these hawkers the mistress of the house was accustomed to provide herself with finery—ribbons, lace, and such like. All the necessaries for home usage were provided at home. The wool clipped from the master's sheep was carded by the master's servants. The flax, steeped and worked up, was, as well as the worsted, spun; and the thread, taken charge of by a handloom-weaver on the estate, or perhaps sent to some neighbouring town or village, came back in due time fit to pass through the hands of the thrifty domestic seamstress or the travelling tailor. In like manner, English housekeepers were accustomed, less than a century ago, to lay up in the autumn such a stock of provisions

as would suffice for the winter's consumption. Sheep and oxen slaughtered and salted down, with stores of wheat, barley, malt, spices, salt, honey, and savoury herbs, stocked the larder and the store-room of the rich. The poor were content if, in addition to their meal, they could lay in a supply of salted herrings. Those were the days of fairs, great and small; some chartered, some held by custom only, to which people of all ranks and conditions repaired, in order to provide themselves from time to time with such articles of luxury as neither the travelling merchant nor the neighboring market town could supply. At these fairs the squires and yeomen bought and sold the produce of their farms. There, too, the hiring of servants took place; and side by side with traffic went on sports of all kinds—merry andrews, jugglers, quack doctors, and what not, keeping the country people in a roar, and gathering in their small coin. Of the greater fairs, not a few were given up to special business. Between Huddersfield and Leeds there was a cloth fair; a leather fair was held near Northampton; and cattle fairs, bonnet fairs, and even fruit fairs, abounded in all the counties of England. They were to England in the seventeenth, and even late in the eighteenth century, very much what the great fair of Novgorod is to Russia at this day.

The first serious innovation upon this primitive condition of things occurred in 1760, the same year in which George III. came to the throne; and to Sheffield belongs the honor of achieving it. There was set up in that year, and in that town, "a flying machine on steel springs," which the inventors undertook should "sleep the first night at the Black-man's Head in Nottingham, the second at the Angel in Northampton, arriving at the Swan-with-two-necks, in Ladd Lane, on the evening of the third day." No doubt the Manchester men have some right to enter in this respect into competition with the men of Sheffield. They had their "flying coach" for the conveyance of passengers from their town to London as early as 1754; and they gave out, by public advertisement, before the enterprise began, that "however incredible it may appear, this coach will actually (barring accidents) arrive in London in four days and a half after leaving Manchester." In the matter of steel springs, however, they appear to have fallen short of the Sheffield men; and it does not quite appear that their promise of completing the journey in four days and a half was ever fulfilled. Still the impulse was given from both quarters, and its rebound extended to many others. Thus we find that, in 1766, John Scott, afterwards Earl of Eldon, made his way from Newcastle to London in a fly, having spent only four days and four nights on the road. From Bath and Birmingham London was reached, a year or two later, in two days; and one day (a long one to be sure, for it began at four in the morning and ended at nine at night) sufficed, in 1770, to convey the traveller from Dover to London.

(To be continued.)

For "The Friend."

Come with me my young friends, and let us go into the fields and woods and gather nuts, for the frost has already opened the burs; we must take some one along who is able to climb the trees and shake them from the stem which now so slightly holds them; but first let me warn you to beware of the thorny covering which encloses so luscious a fruit, and when from the top of the tree you hear a loud voice calling to you to "look out," then make all possible speed to land at a safe distance till the shower ceases, and while we are thus waiting let us look around upon the glorious field of nature. Stretched far away as the eye can reach we may see forests clothed in the richest hues of autumn, a few trees only which still retain their summer dress of dark, dark, green; and the many pretty dwellings scattered here and there with their, neat white fences, add life and beauty to the scene. We are so lost in admiration as for a moment to forget our business, till a merry voice from one of our party, who is more interested in the shaking of the tree, calls out "I have my basket nearly full," then we all fall to work to see which can gather most, and such a scratching as there is among the dry leaves, and the joyous peals of laughter from each as he fills his basket re-echo in the forest, till finally we are compelled to acknowledge there are no more to find, and so turn our faces homeward feeling quite ready for a hearty tea. As we gather round the evening fireside with a large dish of boiled chestnuts—the fruit of our afternoon labor—let us raise our hearts in gratitude to our Father in Heaven in that He has given us not only the necessaries of life but so many luxuries also, and that to all these He has added such beauty on which to feast the eye and gladden the heart, for

> "God might have made the earth bring forth
> Enough for great and small,
> The oak tree and the cedar tree,
> Without a flower at all."

And He might, too, have caused that the leaves should wither and fall without producing that rich luxuriant beauty which is so pleasing to all beholders, and which is

> "His to enjoy
> With a propriety that none can feel,
> But who, with filial confidence inspired,
> Can lift to heaven an unpresumptuous eye
> And smiling say—My Father made them all!"

Tenth month, 1867.

Ravages of Wild Beasts in Bengal.—Recent returns show that in the division of Bhaugule, India, which includes the Santhal country, one thousand five hundred persons have been killed by tigers in the last six years. In Assam seven hundred and thirty-three have been killed, and four thousand four hundred and seventy-four tigers have been killed by hunters in the same period. The Commissioner of Cuttack, noticing the destructiveness of wild elephants in the Gurjat districts, remarks that they roam about in herds of from eighty to two hundred, but, notwithstanding that a reward of fifty rupees has been offered for the destruction of each, the natives will not, and dare not, shoot them.—*Late Paper.*

For "The Friend."

Affectation, Emulation, and their Cure.

A simple but not superfluous proverb reminds us, that "men are but children of a larger growth." The attention of those who deem the work of self-examination one of primary importance, is invited to a few fragmentary thoughts on the ways of human nature, in old and young.

Appearances are manifold and mysterious; realities are few and simple. Substantial good and essential evil, therefore, however readily distinguished by those whose faculties, in the words of the apostle, "are exercised by reason of use," are sadly confounded by those who have not learned to look beneath appearances. None but those who understand the divine command, to "judge not according to the appearance," need attempt to obey the subsequent apostolic precept, to "abstain from all appearance of evil," since it is evident on the one hand that they alone can know what a true appearance of evil is; and on the other, that any, in shunning a false appearance of it, must be shunning a real good.

Let it be remembered, then, that appearances are to be studied and cultivated or suppressed, only so far as they are incidental to realities, and not as they may depend only on the fallible notions of our fellow men, which they alone, of mortals, can rectify. Thus we may hope to avoid the vice of affectation, and to grow in consistency by the practice of a true independence.

As affectation is the frequent foible of advanced years, so emulation is the besetting danger of the season of youth: for it also may be said to have its source in an undue regard for mere appearances. Both evils may exist in varying degrees, although either of course becomes generally conspicuous only when unusually intense. They differ in the circumstance that while affectation becomes conspicuous only through extraordinary ignorance of the subject which is the occasion of it, emulation is most obvious when it is joined with extraordinary knowledge. When not thus joined, emulation often appears as a desire rather to equal those who may be in advance of us, than to surpass those who are in the same stage of progress, and thus becomes more indistinguishable from a laudable love of approbation. In both cases alike, however, the stimulus of mere emulation is distinguishable to the disinterested observer, from that of the pure love of truth and good report, by the different effects of success and failure upon the different aspirants. Where emulation is the motive, success will be followed by a temporary relaxation of zeal, the apparent earnestness of the worker giving place to a real levity of manner, because the motive itself fails, and no stream can flow faster or higher than its source. To the sincere lover of truth, on the other hand, present success is valuable chiefly as an opening for future progress in truth, and accordingly stimulates him at once, though perhaps unconsciously, to renewed exertion. For the same reasons the occasional failure which in the one case brings manifest pain and mortification, is encountered in the other without disappointment, and may even afford apparent encouragement through the new suggestions which it is always able to supply.

The intelligent christian needs but little argument to remind him that an escape from both affectation and emulation is to be found only in the earnestness of purpose which the religion of the cross only can supply to those in whose experience there is any remaining antagonism between realities and appearances. In individual as in social life, it alone is the reconciling agency through which the only Saviour of men "slays the enmity" of the discordant elements, "making in Himself of twain one new man, so making peace."

QUIVIS.

Jerusalem.—The British consul at Jerusalem reports that the population of that city in 1866, was 18,000, of whom about 5,000 were Mohammedans, 9,000 Jews, and the remainder Christians of various denominations. Two lines of telegraph connect Jerusalem with Europe. The chief native industry is the manufacture of soap and what is called Jerusalem ware, consisting of chaplets, crucifixes, beads, crosses and the like, made principally of mother-of-pearl and olive wood, and sold to the pilgrims who annually repair to the Holy City to the number of from 6,000 to 8,000. The principal imports from England are cotton and colonial goods. Of the former some three or four hundred bales, of the value of from £16,000 to £20,000, are imported annually.—*Late Paper.*

The way to escape a fall is to fear one's own weakness, and not go too fast.

Selected.

THE ANSWER.

Spare me, dread angel of reproof,
And let the sunshine weave to-day
Its gold-threads in the warp and woof
Of life so poor and gray.

Spare me awhile: the flesh is weak.
These lingering feet, that fain would stray
Among the flowers, shall some day seek
The straight and narrow way.

Take off thy ever-watchful eye,
The awe of thy rebuking frown;
The dullest slave at times must sigh
To fling his burdens down;

To drop his galley's straining oar,
And press, in summer warmth and calm,
The lap of some enchanted shore
Of blossom and of balm.

Grudge not my life its hour of bloom,
My heart its taste of long desire;
This day be mine: be those to come
As duty shall require.

The deep voice answered to my own,
Smiting my selfish prayers away:
"To-morrow is with God alone,
And man hath but to-day.

"Say not thy fond, vain heart within,
The Father's arms shall still be wide,
When from these pleasant ways of sin
Thou turn'st at eventide."

"Cast thyself down," the tempter saith,
"And angels shall thy feet upbear."
He bids thee make a lie of faith,
A blasphemy of prayer.

Though God be good and free be Heaven,
No force divine can love compel;
And, though the song of sins forgiven
May sound through lowest hell;

The sweet persuasion of His voice
Respects thy sanctity of will.
He giveth day: thou hast thy choice
To walk in darkness still;

As one who, turning from the light,
Watches his own gray shadow fall,
Doubting, upon his path of night,
If there be day at all!

No word of doom may shut thee out,
No wind of wrath may downward whirl,
No swords of fire keep watch about
The open gates of pearl.

A tenderer light than moon or sun,
Than song of earth a sweeter hymn,
May shine and sound forever on,
And thou be deaf and dim.

Forever round the Mercy-seat
The guiding lights of Love shall burn;
But what if, habit-bound, thy feet
Shall lack the will to turn?

What if thine eye refuse to see,
Thine ear of Heaven's free welcome fail,
And thou a willing captive be,
Thyself thy own dark jail?

O doom beyond the saddest guess,
As the long years of God unroll
To make thy dreary selfishness
The prison of a soul!

To doubt the love that fain would break
The fetters from thy self-bound limb;
And dream that God can thee forsake
As thou forsakest Him!

John G. Whittier.

Death of the Lovely.—When the good and the lovely die, the memory of their good deeds, like the moonbeams on the stormy sea, lights up our darkened hearts and lends to the surrounding gloom a beauty so sad, so sweet, that we would not, if we could, dispel the darkness that environs it.—*Geo. D. Prentice.*

An Extraordinary Will Case.

We copy the following as illustrating the truth of the apostolic declaration that "The love of money is the root of all evil," which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows."

"One of the most remarkable cases on record destined to rank high among the *Causes Celebres*, is now the talk of Boston. The evidence, taken before examiners some months since, but only just published, fills a large volume of a thousand pages. The amount involved exceeds a million of dollars. The arguments in the case—before the United States Circuit Court, Justice Clifford presiding—commenced last Friday. It is a suit in equity, brought by Hetty H. Robinson against Thomas Mandell and others. Miss Robinson (now Mrs. Green) was, previous to her marriage, one of the richest, if not *the* richest, spinster in the United States; her property, which she inherited from her father, was commonly reputed to be worth $5,000,000. It appears that her aunt, Miss Sylvia Ann Howland, who died in 1865, left a will bearing date September, 1863, and a codicil executed in 1864. By this will and codicil Miss Howland disposed of about $700,000 in private legacies, the largest, of $200,000, to Thomas Mandell, her lawyer, we believe; $115,000 to her physician, Dr. Gordon, and from $4,000 to $15,000 to each person in her employment. She left, also, $340,000 for public and charitable purposes, of which the City of New Bedford, where she resided, was to receive $320,000. The residue of her estate, amounting, it is said, to about a million, was to be placed in trust, the income to be paid to Miss Robinson during her life; the principal, on her decease, to go to some of the testator's relatives. Miss Robinson contests her aunt's will This is, in itself, remarkable enough, seeing that the young lady, already the possessor of millions, is entitled, under it, to an annuity that would add some $60,000 or $70,000 to her annual income. What she contends for is the whole of her aunt's estate, in fee, supposed to be worth about two millions.

"The ground upon which she contests the above will and codicil is noteworthy. It seems that Miss Howland had quarreled with her brother-in-law, the father of Miss Robinson, and being resolved, if possible, to exclude him from all share not only of her own property, but of his daughter's also, she proposed, about September, 1860, to her niece, then about twenty-three years old, that if she (Miss Robinson) would make a will so that her father should inherit no part of her property, she (Miss Howland) would, in return, make a will leaving everything to her niece: the will of each to be deposited with the other, and neither to make any other will without notice to the other, and returning to that other her will. Miss Robinson agreed to this, and the wills were executed accordingly. But the subsequent will and codicil made by the aunt in 1863 and 1864 were executed without notice to the niece. Thus arose a question of law, a novel question in the courts of this country, namely, whether a contract for mutual wills, if proved, can be enforced as being without consideration and against public policy and good morals.

"But the most singular feature in this case still remains to be stated. To the will originally made by Miss Howland in favor of her niece there is an addition, sewed on with fine thread to the first page, not changing any provision of the will, but a sort of protest by the testator against the validity of any subsequent will which she, under undue influence from those around her, might be induced to make. Part of the text is: 'I implore the judge to decide in favor of this will, as noth ing could induce me to make a will unfavorab to my niece; but being ill, and afraid, if any my caretakers insisted on my making a will, refuse, as they might leave me or be angry. * * I give this will to my niece to show, if absolute necessary to have it appear against another wi found after my death." Miss Robinson testifie under oath, that she wrote this appendage to th will at the suggestion of her aunt, and that he aunt signed it in duplicate in her presence. Th defence to this is nothing less than a charge forgery. It is denied that the signature to th additional page is genuine, and alleged that it wa copied by tracing from a signature (admitted t be genuine) of the testator to the original will t which this appendage is found stitched. Th opens up a wide field, in which not only questio of law but of science, and even of art, come u On the question of forgery both parties have spe much time and labor. Two skilful photographe have been employed for weeks; and experts hav expended months in procuring and comparing, i a great number of cases, numerous signatures b the same person, so as to determine the chance that any one person should write three signature exactly alike. The testimony is to the effect tha Miss Howland's signature to the original an genuine will, and the two signatures to the ap pended paper, executed in duplicate, are in ever letter and line and in the spaces between the thre words, Sylvia Ann Howland, so precisely coinc dent, so identical in fact, that nothing but a de liberate purpose to make them so can explain th phenomenon. M. Crossman, for the defence testifies that he has spent nearly five months i examining many hundreds of signatures of man well known persons; comparing the coincidenc by superimposing one on the other on a glass i front of a window, and also by tracing and supe imposing the tracings. He says there was greate similarity in Miss Howland's signature, forty o fifty of which he compared with each other, tha in any other case; and he considers the two signa tures to the detached sheets to be genuine. O the other hand, M. Southworth, after similar re search, declares that the three signatures coincid with mathematical accuracy, not only letter fo letter and space for space, but also that *each ha the same slant to the base line of each paper*, s that the eye sees them parallel. His testimon covers fifty pages, and he pronounces the tw contested signatures to be forgeries, executed b tracing.

"But the most curious and interesting testi mony of the whole is that of Prof. Benjamin Peirce of Harvard College, Superintendent of th Coast Survey, and one of the best mathematician of the age, upon the doctrine of chances. H said: 'He had had a large experience relating t the computation of chances; that the mathemati cal discussion of the subject of coincidence o signatures had never, to his knowledge, been pro posed, but that it was not difficult, and a numeri cal expression applicable to this problem, the co rectness of which would be recognized by all th mathematicians in the world, could readily be ob tained." Then, having ascertained the relativ frequency of coincidence by comparing numerou signatures of Miss Howland to bills of sale of ves sels, &c., he concludes that, in her case, 'thi phenomenon (of coincidence) could occur onl once in two thousand six hundred and sixty-si millions of millions of millions of times, or 2,666 000,000,000,000,000,000.' This number, th Professor remarks, 'far transcends human experi ence. So vast an improbability is practically a impossibility. Such evanescent shadows of im

robability cannot belong to actual life. They are nimaginably less than the least things which the aw cares not for.' And his conclusion from these ata is thus expressed: 'Under a solemn sense of he responsibility involved in the assertion, I declare that the coincidence which has here occurred nust have had its origin in an intention to produce it.'

"A million of dollars has often been staked on he calculation of chances; but there is not, in ll probability, another example on record in which he verdict in a law case involving that amount vas liable to be determined by the testimony of a earned professor, following out the principles vhich La Place's great work has so ably set forth, nd applying the unalterable rules of mathemati- al science to determine what may seem, to the nninitiated, a purely fortuitous matter, namely, he chances of coincidence, in its action, while vriting, of the human hand.

"There are other very curious details, to notice vhich would lead us too far. Among the colla- eral questions raised was one interesting to pho- ographers, as to the comparative merit of the Voigtlander and Globe lenses."—*N. Y. Tribune.*

For "The Friend."

Christ's Yoke Easy.

When the dear Redeemer first proclaimed the message, "Take my yoke upon you and learn of me," He no doubt alluded to His yoke, in the view in which it was generally beheld and regarded by the world, or by those who knew Him not; who ever account Him a hard master, and His service a weary, unmeaning service and discipline. Thus the abuser of the talent committed, in the parable of our Lord, is represented as reproachfully saying: "I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow." But when, through the adorable mercy of our God in Christ Jesus, any of His children become tendered by His love, and bowed in heart before Him, and so awakened to a humiliating sense of their sinful lost estate, as well as so

> "Sick of the service of a world that feeds
> Its patient drudges with dry chaff and weeds,"

as in deep contrition of soul and faithful allegiance to say, "My Beloved is mine," in true filial adoption; and "I am His," having given up to Him that which is His just due—the whole heart—then these are, they must be happy, to the extent that becomes this pilgrimage state and very uncertain sojourn. Then the Saviour's invitation becomes applicable, and His promise sweetly the experience of such:—"Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For *my yoke is easy*, and *my burden is light.*" His yoke is easy then to the willing and obedient and childlike, who, in their measure, after the example of a great Apostle, "count all things but loss for the excellency of the knowledge of Christ Jesus their Lord." These can exclaim in view of the eternal fold, and the one, unchanging Shepherd, O the joy, and the peace, and the crown, and the glory, which await the meek, and lowly, and ever self-distrustful follower of their dear Lord.

It is in this narrow way the true rest and peace must ever be obtained. The Messiah's kingdom is a *kingdom of peace;* agreeably to the inspired language: "Of the increase of His government and peace there shall be no end." But let none of us lose sight of the conditions upon which this Divine promise is founded: "The government shall (must) be *upon his shoulder*"—the shoulder of the "child born" to save us *from* our sins; the "Son given" to purge from all iniquity; "the Prince of Peace," as we yield our hearts to Him in a perpetual covenant of peace never to be broken. To these the Saviour's yoke becomes easy, and His burden light, through His manifested love and favor, which sweetens every bitter cup. Having found the balm of Gilead, and the true Physician of souls, these are willing, nay rejoice to bear His mild yoke, and unspeakably to prefer it to all that they once accounted, and the world still accounts its pleasures and its freedom. In no other way than through the low portal of submission and obedience to Christ and His yoke and cross, can any become pupils in that school of saving knowledge, which consists in learning of Him true meekness: and by which through resignation of soul, and having respect unto all His commandments, hard things are rendered easy, and crooked ways made straight. And while the path, which the Forerunner, has marked out for us, may at times be painful and difficult, He has nevertheless trodden it before us; and it alone leads to glory. May none faint then or grow weary; remembering that help is laid upon One that is mighty, and that the time is short. "For yet a little while and He that shall come will come, and will not tarry."

To the humbling, contriting influences of Christ's Spirit in the secret of the heart, all who know Him not, as well as all who are seeking to know Him, should be primarily directed as the Guide into all truth. And though vicissitudes, and crosses, and tribulations are not wanting oft to bear heavily upon the spirit of those who have chosen him before all, causing the plaintive query, "Why art thou cast down, O my soul? and why art thou disquieted in me, &c.?" yet in every season of sorrow, and trouble, and conflict, of "weariness and painfulness," there remains the christians' unfailing refuge and stronghold—the holy capacious bosom of the Lamb of God, who is eminently touched with the feeling of all our infirmities, and who was *in all points*, tempted as we are, yet without sin. He yet remaineth to be "the God of all comfort;" and can in his own good time, cause our peace to flow as a river, and our righteousness as the waves of the sea, to the praise of His great and ever excellent name.

Those who thus keep to Christ, the Rock of ages, are comparable to faithful Israel formerly, when it was said, "As the valleys are they spread forth, as gardens by the river's side, as the trees of lign-aloes which the Lord hath planted, and as cedar trees beside the waters." These He will encamp around, as the mountains are around about Jerusalem. He will be with them in trouble. His yoke will become more and more easy to them, and His burden light. And finally being enabled through the Saviour's all-sufficient grace, which is made perfect in our weakness, to lay hold upon the hope set before them, and to "walk worthy of the vocation wherewith they are called," these will be led through the successive steps in the stature of holiness to the state of fathers and mothers, of way-marks and pillars, in the church of Christ; till harps of victory will be put in their hands, and the new song in their mouths: "Great and marvellous are thy works, Lord God Almighty: just and true are thy ways, thou King of saints."

The following "sure and living experience" of John Barclay will conclude this essay:—

First mo. 29th, 1819. This may I say, and leave upon record, that though many almost indescribable temptations and presentations of evil have been permitted to come about me, sometimes like a mighty flood, so that in hours of extreme weakness and infirmity, I have been many and many a time ready to give up the fight of faith; yet *to this day*, the Lord strong and mighty, the Lord mighty in battle, has been pleased in his abundant compassion to encamp around me, and to give me songs of deliverance, songs of triumph and of praise. In his name will I set up my banner; who is a Rock of defence and sure refuge to my poor weary soul in all her afflictions, as there is a concern to flee unto, abide in, and under the shadow of this mighty rock in a weary land. O! young man or young woman, to whom this may come,—my friend, my brother, my sister;—who art seeking the better country, and Him who is the way, and the guide; O! though thou be weary and heavy-laden,—take courage! O! there is a staff, a stay, and strength and succor with Him and in Him, who hath gone before; and who leadeth on his little ones gently and sweetly, as they are able to follow. Take this as the counsel of one, who writes from *a sure and living experience*, and who hath indubitably known His name (which is above every name) to be a strong tower indeed. He will be with his, even to the end of the world.

Cranberry Culture in New Jersey.

The Trenton *Gazette* gives an interesting account of the culture of cranberries in New Jersey:—

It will be borne in mind that the savanna and bottom or boggy lands of New Jersey, lying in Ocean, Burlington, Atlantic, Camden and Cape May counties, are the best known for the culture of the cranberry. It is also generally stated that those of Ocean and Burlington counties are the best in New Jersey, those in the southerly section of the State, for some reason, not being as productive as in the counties referred to. The lands used for its culture are the soft, spongy lands, known as swamps and savanna lands. Before the introduction of cranberry culture, they were comparatively valueless; now they range in price from $25 to 100 per acre.

Those lands having a running stream of water are the most valuable, as it is of importance to be able to flood the grounds during late fall and winter, in order to kill grass and vermin, and to protect the vines from frost. In dry summers it is necessary, in order to preserve the moisture without flooding the land, to fill the lateral ditches with water. This will moisten the ground sufficiently. To flood the bog in summer will involve the scalding of the vines.

To prepare for the vines, the trees and brush are removed, the land turfed, and the roots grubbed out. Lateral ditches are dug from the main stream, dividing the ground into square plats, and the plat sufficiently raised at the centre to cause the rains to flow off.

The yield of berries is astonishing. A bog of a few acres, which had not received a particle of care since the vines were planted, yielded this year 100 bushels to the acre. Another of six acres, belonging to William Allen, which yields this year its first full crop, produces about 200 bushels to the acre. Bogs have yielded this year 250 bushels to the acre. These figures seem astonishing, but one has only to see the bog, and notice the perfect mass of fruit, to have all doubts removed. The cranberry crop of a single township in Ocean county will reach this year 10,000 bushels, and that of the county is estimated at 25,000 bushels.

As soon as the bogs are in vines they are valued at $700 to $1000 per acre; $1000 per acre has been repeatedly refused for bogs which

have been in vines two or three years. The reason for this is obvious. The lowest estimate for a full bearing bog is 100 bushels per acre. The average is from 50 to 100 bushels above this. Take 100 bushels for an average yield. The cost of picking is 50 cents per bushel. The cost of cultivating, after second year, will not average $5 per acre. The present wholesale price for cranberries is $5 per bushel, or a net yield of $450 per acre at the lowest possible estimate per year; or an interest of 45 per cent. per year on an estimated value of $1000 per acre.

But the average is above this. The yield when the vines are three years old, and for a long series of years, will almost certainly reach one hundred and fifty bushels per acre. The cranberry is not, like strawberries, peaches, &c., perishable fruit, but can be easily kept for a year. In the spring the price often reaches $10 per bushel. Take these figures, and you have a return of, say, $1400 net per acre per year—an interest of 140 per cent. on $1000.

It is not possible that the market can ever be glutted with this fruit. The small area which can be employed in its culture, and the fact that the European market has been opened to its sale, and that the berries are now used for dyeing purposes, forbid the thought that they can fail to command a good price continually. But there is a wide margin for falling off in price, and yet secure large returns.

For "The Friend."

Whilst John Churchman was prosecuting his gospel labors in England, he says: "I went to London, where I remained seven weeks and three days, visiting the meetings, and felt much of the weight and burden of the service before me there."

Whilst thus engaged, he says, "I felt my mind drawn towards Wiltshire; and as I kept quiet, I felt my heart warmed in love, and my mind opened, to write an epistle to that Quarterly Meeting,—which, in the opening of truth, I wrote as follows." Upon the reading of which epistle at this time, I have apprehended a measure of the same feeling that prompted the writing of it, to spread towards Friends of the present day, to whose attentive perusal I recommend it.

Tenth month, 1867.

TO FRIENDS IN WILTSHIRE.

Having had strong desires in my mind for your welfare in the Truth, I purposed to attend your Quarterly Meeting; but being let at this time, and not knowing that I shall ever have an opportunity to see you, I feel a freedom to visit you with a few lines in the opening and love of truth, which flows to you-ward.

Dear Friends, old and young, as many of you as are desirous to be called the children of God and followers of Christ Jesus, be humble, that you may be taught of him; for it is the humble He teaches of his ways; and be ye meek and low in heart, that you may serve him in your generation, and one another in his pure fear, so you will know him for your rest, and his peace your quiet habitation.

My soul hath mourned, and is in some degree covered therewith at this time, under a sense that the love of the world, and its pleasures and delights, abound in too many, which are iniquity, and because thereof the love of many towards God waxeth cold.

For want of witnessing the love of God in a pure heart, the mind becomes lukewarm, and indifferent about the things which belong to our peace and future happiness; and so fathers and mothers, masters and mistresses, become dull, if not dead to that holy concern, which should excite them, both by example and precept, to instruct and train up their children and servants in godliness of life and conversation.

Oh dear Friends! search your hearts, and diligently inquire whether something hath not subtilly crept in and stolen away your affections from God; and the deep attention of your minds from the instructions of his holy Spirit of Truth. If this becomes your concern, I fully believe the Lord will bless you with enlightened minds to see, and willing hearts to give up all to the fire and sword of his Word and Spirit, that your hearts may be purged, and made temples in which He would take delight to dwell. If the soul is chaste in love to God, and the eye of the mind single to the instruction of the Spirit of Truth, the whole body will be full of light. It is here that the children of God are preserved safe in their steps before the Lord, and free from giving occasion of stumbling to others.

I am fully persuaded there is a remnant amongst you, who feelingly know, that the living sense of the presence and power of God, in your meetings both for worship and discipline, is not plentifully enjoyed, but is at a low ebb. And it is in my mind to let you know what has appeared to me to be one great reason of it, viz.:—There are many professors of the truth amongst you, who delight to be accounted Friends in esteem in the Society; who have a smooth and fawning behavior, and flattering tongues, and do seek the love and friendship of such as are Friends of truth, for their own honor and credit, and the reputation of self. Dear Friends, of such beware, for their friendship is poison, and their intimate fellowship, if cleaved unto, is benumbing, even to insensibility. And for want of a clear discovery of that spirit, some of the tender and sincere hearted amongst you have suffered.

In whomsoever earthly-mindedness prevails, or the love of the world and its friendship, there is a secret giving way to, and a gradual reconciliation with its sordid practices; and the eye that once saw in the true light, becomes closed or dimmed, if not wholly blinded by the god of this world.

Liberty is then taken by parents, and indulgence is given to their children, which occasion pain and distress of heart to those who have not lost their sight and feeling. But some for fear of being rebuked and disesteemed by such who have a sense of them, will court their affections, with which bait they have been taken, and so have been afraid to speak their minds plainly, lest they should offend, or drive them further from the Society; concluding there is a tender thing in them, because they seem to love Friends. Thus many who might have made great progress have lost ground, for want of speaking truth to their neighbors; and the infection of pride, libertinism, and earthly mindedness has spread and prevailed even to the hurt of some families who were once exceedingly grieved therewith.

Wherefore, my dear friends, fear God with a perfect heart, and in his light, watch over your ownselves and your families. So shall your hearts be warmly influenced and filled with holy zeal and love to God and his truth; in which you will be bold to act in your meetings for discipline, and in the power of God, which is the authority of the church, you will be able to judge those who walk disorderly; and being faithful therein, you will remove the stumbling blocks, and roll away the reproach which is imputed to the church.

The Lord would feed these faithful laborers with his heavenly bread, and honor them with his life-giving presence, and whether the orderly would hear or forbear, the Lord wo be the shield and exceeding great reward of people, and fill their hearts with praise to name, who is worthy forever and ever.

JOHN CHURCHMAN

London, 4th of 4th mo., 1754.

For "The Frien

The Freedmen's Meeting last evening fully tained the Executive Board in their prospec operations. A committee was charged with a d which they will at once fulfil, viz., to solicit co-operation of some Friends in each Prepara Meeting, in order to get the funds required. amount has been stated, as the lowest estim to be $25,000. But one of the most useful lab of the Association is the supplying of books tracts. The demand for these, and the eviden of their usefulness, are constantly increasing. previous meeting of the Association was furnis with such evidences. Now it is desired t Friends will appreciate this demand, and incre their contributions, so as to place for this purp at least $6000, over and above the $25,000 the com mand of the Tract Committee.

In making this renewed appeal, it is animat to feel some assurance that Friends generally common with the members of the Execut Board, sensible of being the recipients of bl ings far beyond our deserts, delight to com morate the outpouring of such blessings on oth We delight to number the tokens of Providen care for all those who are striving for the ma tenance and for the enjoyment of christian libe Can we give better evidence of this gratitude t by contributing a liberal share of our time substance to the once down-trodden, now the rising sons of Africa? Retrenchment and s denial will render these contributions a light easy offering.

Y. W

Germantown, 11th mo. 6th, 1867.

Rye—Its Value.—The importance of this c seems to be but little understood by West farmers. We think if its value as a crop w better known, its cultivation would be genera that every farmer would have his rye-field just much as his field of wheat, corn, oats, or potato It is valuable as food both for man and beast. makes excellent feed for stock, and is second wheat only, and scarcely that, in its bread-maki qualities. Von Thaer says, "This substa seems to facilitate digestion, and has a singula strengthening, refreshing, and beneficial effect the animal frame." Rye is subject to fe casualties than any other crop, though it is so times affected by rust. The straw is bright a strong, which renders it better than wheat str both for feeding out in the winter and as litter horses and cattle. On farms stocked with cat and sheep, especially the latter, the great val of this crop does not lie in the grain and str so much as in the great amount of pastur it affords at a season of the year when other kinds of pasturage fail. It make exc lent feed in the fall, long after grass becomes tirely worthless. Again in the spring, so soon the snow is off the ground, it makes good p turage, and may be used as such until the gr is large enough to make good feed. Nor d this fall and spring feeding injure the crop grain. Rye is usually ready to cut before win wheat, hence out of the way before the hurryi season of harvest. The soil best adapted to r is a rich, sandy loam, though no one of the cere grains will adapt itself to a greater variety soils. It will do on a rich loamy soil, not at

nited to wheat, its stronger stem enabling it to ustain itself under a luxuriant growth. Then, gain, it will make a better return on a light ndy soil than corn or any other crop.—*Late Paper.*

Practical Piety.—Religion that does not go ith us in our daily vocations, controlling and uiding us, is of little value. We should not ake it obtrusive or ill-timed in any of its mani-estations, but our hearts should be so thoroughly nbued with the Spirit of Christ, as to cause very action, in its own quiet way, to show forth he foundation principles of our life, and speak a tronger language for the Master, than our direct ords. It is in our worldly business, in our every-ay life, that our religion is needed, if anywhere, oth in its effect on ourselves, and on those with hom we are brought in contact; here tempta-ions assail us, here our influence is greatest. hen let us pray and labor that our every-day iety be equal to our public profession.—*British Workman.*

Curious Facts about Water.—The extent to hich water mingles with bodies, apparently the ost solid, is very wonderful. The glittering pal, which beauty wears as an ornament, is only int and water. Of every 1200 tons of earth hich a landlord has in his estate 400 are water. he snow-capped summits of Snowdon and Ben evis have many millions of tons of water in a olidified form. In every plaster of Paris statue hich a man carries through our streets for sale, here is one pound of water to four pounds of halk. The air we breathe contains five grains f water to each cubic foot of its bulk. The otatoes and turnips which are boiled for our din-er have, in their raw state, the one seventy-five er cent., and the other ninety per cent. of water. A man weighing ten stone, squeezed in a hydraulic ress, seven and a half stone of water would run ut, and only two and a half of dry residue re-ain. A man is, chemically speaking, forty-five ounds of carbon and nitrogen, diffused through ive and a half pailfuls of water. In plants we ind water mingling no less wonderfully. A sun-lower evaporates one and a quarter pints of water a day, and a cabbage about the same quantity.

A wheat plant exhales, in 175 days, about 100,000 grains of water. An acre of growing wheat, on this calculation, draws and passes out about ten tons of water per day. The sap of plants is the medium through which the mass of fluid is conveyed. It forms a delicate pump, upon which the watery particles run with the rapidity of a swift stream. By the action of the sap various properties may be assimilated to the growing plant. Timber in France is, for instance, dyed by various colors being mixed with water, and sprinkled over the roots of the tree. Dahlias are also colored by a similar process.—*Late Paper.*

The *London Quarterly Review* makes the following showing for meat, poultry, bread and beer for one year, in London: seventy-two miles of oxen, ten abreast; one hundred and twenty miles of sheep, do.; seven miles of calves, do.; nine miles of pigs—"little 'ogs" do.; fifty acres of poultry, close together; twenty miles of hares and rabbits, one hundred abreast; a pyramid of loaves of bread six hundred feet square and thrice the height of St. Paul's; one thousand columns of hogsheads of beer, each one mile high.

London contains about the four-hundredth part of the population of the earth. The above figures multiplied by 400 gives us some idea of the commissary department of our world.

THE FRIEND.

ELEVENTH MONTH 9, 1867.

Our attention has been called to an extract from a Bristol paper (England) giving a detailed account of "A wedding at a Friends' meeting-house" in that city. It presents what is, as yet an extraordinary picture of parade and show while resorting to and while in a Friends' meeting for divine worship, to perform an act which they profess to consider an ordinance of great religious solemnity. We say, *as yet* extraordinary, but there is great reason to fear that if change in our Society continues in the same ratio as it has progressed during the last ten years, it probably will not be long that such exhibitions will have the eclat of novelty.

We shall not introduce into the columns of "The Friend" the description given of the procession of carriages,—some driven by postilions in scarlet livery,—of the dress of the bride, in her "rich train of white and corded silk," her chaplet of orange blossoms, her long veil edged with pearls, &c., and of the different members of the bridal party, whose gorgeous dresses and ornaments are delineated for the public eye as though depicting the dazzling follies of a court-ball. The account has been copied into some of the periodicals in this country and thus spread far and wide, as a striking evidence of how the members are availing themselves of "the relaxation" granted by the Society of Friends from the observance of its original principles and practices. It is heart-sickening to read these narratives and remarks, and to reflect that such an exhibit has been made among the professedly self-denying Quakers, and justly given rise to such comments.

The name of one of the contracting parties is that of a family long known as members among Friends in the city of Bristol, and the other may also have a birthright, and therefore they had a right to accomplish their marriage at a meeting of the Society. But little as they must value their right of membership, would these persons have treated the Society with so much disrespect, and shown such contempt for its testimony to plainness and against vain show, had not the Society itself, in many places, brought this testimony into disrepute by its own action? we believe not.

Much has been said of latter time on the unreasonableness of expecting the members of our Society to dress differently from the sober-minded of other religious denominations. It is alleged that Friends have slidden into a form which ought to be broken up; that many who dress in the garb which Friends deem plain are unconverted and no better than others whose dress conforms to that usually worn by those not in membership; and that in estimating the consistency and religious standing of individuals among us the outside appearance should not be taken into account. These views have been carried into practice by many who claim to be true Friends, and the example having been set by some in influential positions, it is found there is now no criterion of plainness left, and in many places, every one claims to do, in this respect, what is right in his or her own eyes, and yet to be accepted as a consistent Quaker. Many arguments may be brought forward to support each side of this question, and perhaps it may safely be said that if we depend on reason alone to demonstrate the christian obligation resting on Friends to adhere to a peculiar garb, we will fail to arrive at a satisfactory conclusion. But the recorded experience of those who have lived and died in the faith we hold, and whose lives proved they were devoted servants of Christ; a close scrutiny of those now living and acting among us, and an honest examination of the workings of our own fallen nature, will, we believe, confirm the unbroken testimony of all faithful and consistent members, that there is not only safety in the distinguishing dress of Friends, but that those who are really prepared for the service of Christ in our section of the militant church, have always and do still feel it required of them to adopt the plain garb and the plain form of speech which distinguish a Friend. Without calling in question the sincerity of those who have inaugurated and practice an opposite course from this, we believe it will always be found, that those who claim exemption from feeling the obligation to make the well known appearance of a Friend, and from adhering to the plain language, whatever the station they may hold, and however estimable in most respects, are deficient in clearness of vision respecting the importance of more or less of the christian testimonies which Friends are called to uphold. They show how easy it is for them to enter into familiar association and unnecessary intercourse with the men and manners of the world, and how impossible, if they have the desire, to restrain their children from indulging in its fashions and vanities.

We wish not to be misconstrued as advocating the plain dress and the plain language of a Friend, as constituting a part of his religion; nor yet that they are *the* evidence of an individual being a true Quaker. Doubtless they may be often adopted where a change of heart has not been experienced, and if any reliance is placed on them as a substitute for that indispensable work, they, so far, prove a snare. But we do believe that every member of our religious Society, who abides under the transforming power of the Holy Spirit, which alone can make him or her a consistent Quaker, will find one of the early fruits of that saving baptism, to be a willingness to put on the plain garb that distinguishes a Friend, and to adhere strictly to plainness of speech and behavior; and unless his or her will is so far subjugated or slain as to yield compliance with this requisition, there is no growth in the Truth, no right qualification for service in the church. This is a lesson taught by the experience of every devoted member of the Society, man or woman, in every generation of Friends since their rise. The fashions of the world are always changing, but Friends not being allowed to comply with them, have kept nearly to one simple form of apparel, and therefore have ever been distinguished by their peculiar garb, and we cannot believe that the Head of the church has revealed to the present generation in the Society that their predecessors were all wrong on this point, and that they are no longer to be subjected to this mortification of their natural propensities.

We know that these views are considered by many of our fellow professors as contracted and bigoted, unbecoming the progress of the age. But they are supported by the cumulative evidence of the past, the sad experience of the present, and we have not a doubt but that the unfoldings of the future will amply corroborate their soundness. Would that Friends everywhere would take warning in time, and be willing to open their eyes to the serious consequences that must inevitably follow the general adoption in the Society of the latitudinarian views on the subject of dress and address, now spreading among many of its members, not excluding some who are considered leaders of the people. Let the plain dress, plain language and manners that have heretofore distinguished a Friend be generally discarded,

and the Society will not only be swept along in the current of varying fashion, but most of the christian testimonies, the maintenance of which has characterized it among other professions, will also be considered of too little importance to be longer borne before the world.

SUMMARY OF EVENTS.

Foreign.—Pope Pius IX. has issued an encyclical letter to the Bishops of the Roman Catholic Church throughout Europe, in which he calls their attention to the great perils by which he is now surrounded, and in pathetic terms deplores the many dangers which menace the temporal power and threaten to destroy the independence of the Holy See. A dispatch of the 28th states that great agitation prevailed in Rome: the Pope had retired from the Vatican and taken refuge within the walls of the Castle of St. Angelo.

A new ministry for Italy had been formed, at the head of which is General Menabrea.

A proclamation has been issued by King Victor Emmanuel, denouncing Garibaldi, and declaring that the policy of France, in maintaining the obligations of the September Convention, meets with the approval of the Italian government.

He commands the insurgents to return to their allegiance, exhorts the people to sustain their king and preserve the national honor, and concludes by promising that, when tranquillity is restored, Italy and France will settle the Roman question.

On the 2d inst. the French army entered the city of Rome. The Italian troops have also entered the Papal territory. The revolutionists under Garibaldi had defeated the Pope's troops, and advanced to the fortifications of Rome before these events took place. Garibaldi then retired to Monte Rotondo, where he took up a strong position and remained at the date of the latest dispatches.

To the summons of the king to disarm, Garibaldi replied by refusing to disband his army or give up his enterprise against Rome, unless a change is made in the present ministry which will put the government in accord with the national will.

Napoleon has made a proposition to King Victor Emmanuel to submit to the citizens of Rome and Papal provinces the settlement of the Roman question by a popular vote, but the Italian government declines to accept his plan for the solution of a question in which the interests of the whole nation are so deeply concerned. It is said that should no general European conference be held on the Roman question, an arrangement will be made for the joint occupation of Rome by the Catholic Powers.

It is again reported at Copenhagen that the United States have purchased the Danish West India Islands, for which Denmark is to receive $14,000,000 in gold.

The latest received Brazilian papers say that the allied forces on the Parana will not undertake any operations for the seige of the Paraguyan fortifications at Humaita. President Lopez, of Paraguay, had renewed his offers to the allied rulers to negotiate for peace. No reply had been returned when the steamer sailed. Dissatisfaction with the war continued to be manifested in Brazil and in the Argentine States.

Bavaria and Wurtemburg have joined the Zollverein, and both these kingdoms have concluded a military alliance with the North German Confederation.

The Emperor of Austria has given assent to the proposed General Conference for the settlement of the Roman question, but the Pope absolutely refuses to be a party to it, and England and Russia are reported to have declined the invitation of France to join the conference.

The Commissioners sent by Turkey to Crete, have failed in their mission.

A Madrid dispatch says: General Lersundi, to whom was tendered the office of Captain General of Cuba, has accepted the post, and will leave by the next mail steamer for Havana.

Advices from Porto Rico to the 16th, state that a severe hurricane was experienced there on the 13th. A number of coasting vessels were lost and others seriously damaged, and the rivers overflowed their banks, causing inundations at various points and considerable damage to property.

San Domingo has declared war against Hayti on account of the sympathy and aid given by the Haytiens to ex-President Baez.

The *Journal de St. Petersburg* prints the official copy of the joint note from Russia, France, Prussia and Italy to the Sultan of Turkey, on the Eastern question. After rehearsing the unheeded representations which have from time to time been made by the European Powers in favor of granting the demands of the Cretans, and for a general amelioration of the condition of the christians in the Ottoman Empire, the note declares that the Great Powers will hold the Sultan responsible for whatever consequences may follow.

A Paris dispatch of the 4th says: At six o'clock this morning the Papal troops, supported by the French forces, attacked Garibaldi at Monte Rotondo, and defeated him. Some reports say that Garibaldi was killed in the engagement, and others that he was taken prisoner.

The war vessels and transports, with troops on board, forming the first squadron of the Abyssinian expedition, have left Aden for the coast of Abyssinia. The Viceroy of Egypt has offered assistance to England, and has dispatched a corps of native troops to Abyssinia to join the expedition.

The Fenians are still troublesome in England. Troops have been sent to Liverpool on account of the alarm felt there.

Consols 94 7-16. U. S. 5-20's 69¾. Cotton dull, middling uplands, 8⅝*d.*; Orleans, 8⅞*d.* Breadstuffs unchanged.

United States.—*West Virginia.*—The result of the recent election in this State is that the Senate will stand 20 Republicans and 2 Democrats, and the House same as last year, 44 Republicans and 11 Democrats.

The Indians.—N. G. Taylor, Commissioner of Indian Affairs, telegraphs to Secretary Browning that thus far the Indian Peace Commission has been entirely successful. Treaties have been made with the Cheyennes, Arrapahoes, Kiowas and Camanches. At Laramie, on the 8th, they expect to meet the Crow, Sioux, northern Arrapahoes, and all the north-western Indians. The Indians are still to be allowed to hunt between Smoky Hill and Platte river. A denial of this privilege would have caused a continuance of the war.

Georgia.—The returns of the election indicate a result favorable to a convention. It is estimated that about 100,000 votes were given in the State on the convention question, out of 186,000 registered. Opposition candidates were nominated only in the northern part of the State where the whites are largely in the majority. In the other portions of the State the conservatives took no part in the election.

Philadelphia.—Mortality last week, 264.

The Cotton Crop.—Director Delmar, of the Bureau of Statistics, has made a careful estimate of the crop to be expected this year. The yield in thirteen States is computed to amount to 1,568,357 bales.

Ohio.—At the late election the whole number of votes cast was 484,603, for amendment to the constitution so as to confer the suffrage on colored men, 216,987, against the amendment 255,340, being a majority against it of 38,353. The remaining 12,276 were blanks.

The South.—According to a letter from a district commander in the south, things have undergone a complete change since the recent elections in the north. The late rebels are no longer disposed to accept the situation. They regard the elections in Pennsylvania and Ohio as an indorsement of the friends and symphthizers of the "lost cause." These sentiments, the letter says, are not confined to the lower and more ignorant classes of southern whites, but are shared by the most intelligent and respectable.

The Georgia State Railroad is prepared to pay its whole indebtedness to the government of $400,000, and will remit the amount to Washington in a few days.

Prior to the war the bank circulation of Augusta, Georgia, amounted to nearly $10,000,000, all of which was well and profitably employed in legitimate trade. Now the available bank circulation is about $440,000.

Miscellaneous.—The fishing boats of the six northern counties of Scotland have taken this year about £380,000 worth of herrings, and including the Orkney and Shetland Islands, the catch is estimated at £1,000,000.

Queen Victoria's journey to or from Scotland costs upward of $10,000 in specie. The distance from Windsor Castle to Balmoral is 602 miles, which is usually performed in nineteen hours.

Steamtugs have just been employed on the canalized portion of the Marne. The journey to and from Paris to Epernay, 350 miles, has been performed in six days, instead of sixteen or seventeen, as formerly.

The total value of personal property in Cincinnati, as returned upon the Auditor's tax duplicate for 1867, is $56,881,163. The tax for the whole year on this amount is $1,558,543.86.

About $9,000,000 worth of buildings have been erected in Chicago the present year.

The school census of Cincinnati, for 1867, shows a population of 109,783 between the ages of five and twenty-one years, thus indicating a total population of near 300,000. In 1860 Cincinnati had only 161,044 [in]habitants.

The Markets, &c.—The following were the quotati[ons] on the 4th inst. *New York.*—American gold 14[…] U. S. sixes, 1881, 112¼; ditto, 5-20, new, 107¼; di[tto] 10-40, 5 per cents, 100½. Superfine State flour, $8[…] a $9.25. Shipping Ohio, $9.40 a $10.50. St. Lo[uis] extras, $11.75 a $16. No. 1 Chicago spring wh[eat] $2.25 a $2.27; amber Michigan, $2.70. Western o[ats] 78 cts. Rye, $1.55. Western mixed corn, $1.35 [a] $1.36. Middling uplands cotton, 18½ cts. *Philadelph[ia.]* Superfine flour, $7.50 a $8.50; extra family and fa[ncy] brands, $9 to $14. Red wheat, $2.30 a $2.50. R[ye] $1.57. Yellow corn, $1.38 a $1.40. Oats, 65 a 73 c[ts.] Clover-seed, $7.50 a $7.75. Timothy, $2.25 a $2.[…] Flaxseed, $2.50. The sales at the Avenue Drove-y[ard] reached 2400 head. The market was dull, sales of ex[tra] at 8½ a 8⅝ cts. per lb. gross, fair to good, 7 a 7½ c[ts.] and common 5 a 6½ cts. About 5000 sheep sold at 4[…] 5½ cts. per lb. gross. Hogs, $9.25 a $10 25 per 100 l[bs.] net. *Baltimore.*—Prime red wheat, $2.55. White co[rn] $1.35 a $1.36; mixed, $1.29. Oats, 65 a 73 cts. *C[in]cinnati.*—No. 1 winter red wheat, $2.50. Spring whe[at] $2.10. No. 1 corn, $1. Oats, 63 a 64 cts. *St. Lo[uis.]* —Winter red wheat, $2.55 a $2.65; white wheat, $2[…] a $2.80. White corn, $1.10. Oats, 65 a 68 cts.

RECEIPTS.

Received from J. Wood, N. Y., $4, vols. 40, and 4[1;] from B. Kaighn, N. J., $2, vol. 41; from H. Harris[…] Ill., $2, vol. 41; from C. Jacobs, Pa., per R. J. A., $[…] vol. 41; from N. Steer, O., $2, vol. 41; from J. […] Chambers, Pa., $4, vols. 41 and 42, and for R. Chambe[rs] $4, vols. 41 a 42; from Dr. S. Wood, N. Y., $2, vol. 4[…] from Susan L. Temple, Pa., $3.20, to No. 52, vol. 4[…] from Rachel Philips, $2, to No. 33, vol. 42; from M[…] P. Starbuck, O., $4, vols. 40 and 41; from Sus[…] Powell, Pa., $1.50, to No. 52, vol. 41; from J. Mai[…] Pa., per G. Gilbert, Agt., $7, to No. 52, vol. 41; fr[om] G. G. Smith, Md., $1.75, to No. 52, vol. 41.

A young woman Friend, qualified to teach the En[g]lish branches, wishes a situation in a family school.
Apply at the Office of "The Friend."

NOTICE.

A suitable Friend and his wife are wanted to sup[er]intend and manage the farm and family under the ca[re] of the Committee for the gradual Civilization and I[m]provement of the Indian natives at Tunessassa, Catt[a]raugus Co., New York. Friends who may feel th[eir] minds drawn to the service, will please apply to

Joseph Elkinton, No. 783 So. Second St., Phila
John M. Kaighn, Camden, N. J.
Aaron Sharpless, West Chester, Pa.
Richard B. Baily, Marshallton, Chester Co., Pa
Joseph Scattergood, 413 Spruce Street, Phila.

Died, on the 29th of 7th mo., 1867, Priscilla Jon[es,] in the 73d year of her age, a member of Germanto[wn] Particular and Frankford Monthly Meeting. She w[as] from early life a striking example of humility, watchfu[l]ness and meekness, and throughout a long and ve[ry] suffering illness, the declaration was remarkably verifi[ed] in her experience, "Thou wilt keep him in perfect pea[ce] whose mind is stayed on Thee, because he trusteth [in] thee." Her end was crowned with peace.

——, at his residence in Columbiana Co., Ohio, ne[ar] 6 o'clock on the morning of the 5th of 9th month, 18[6…] Thomas Warrington, aged 46 years. At one o'clo[ck] on the same morning, his daughter Elizabeth, ag[ed] seventeen months. He was a useful member of Upp[er] Springfield Monthly Meeting; and although his fami[ly] and friends deeply feel the bereavement, they mourn n[ot] as those without hope. Upon being asked if he had [a] comfortable hope, after a pause he replied, "I ha[ve] nothing but the mercy of the Saviour to depend upo[n;] there is no blackness nor darkness. Although I ha[ve] not the assurance I have desired, this I can say—the[re] is no cloud." He afterwards desired his wife to be r[e]signed, saying, "We must look to the Lord," with oth[er] expressions, showing in whom he trusted.

——, on the 10th of last month, at the residence [of] her son-in-law, Isaac Carr, Columbiana county, Ohi[o,] Mary W. Woolman, widow of Aaron A. Woolman, [in] the 80th year of her age. She had several times e[x]pressed a willingness and even a desire to be released: [at] one time vocally petitioning that her sins might be fo[r]given and she taken home.

——, on the 4th of 1st month last, Amy Woolma[n,] daughter of the above mentioned Mary W. Woolman, [in] the 45th year of her age.